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autocrats." The author gives much space to this personal side. For as he says—it was mere human weakness that was responsible for the frequent contradictions. This excuses to a certain extent the subject of the weakness; but it gives us at the same time, one of the strongest arguments against an autocratic form of government.

The last chapter deals with the present Emperor. In the recent political movement in Russia, the personality of the Emperor has been a determining factor. This has not been so clear to the outside observers because, as a matter of expediency, all parties have been most careful to bring him into the conflict as little as possible. Mr. Hodgetts says of the Emperor "however much he may allow himself to be influenced by considerations of expediency and policy which may be advanced by his advisors, he will cause his own will to prevail in the end, . . . his sensitive features bear an expression of sincerity and steadfastness of purpose."

A great many Russians differ with Mr. Hodgetts as to the direction of this steadfastness of purpose. It is only fair to give their opinion which is that this steadfastness of purpose is directed only toward preserving the prerogatives of an autocrat which he is most loath to surrender, in spite of the manifesto of October 30, 1905. Recent events would seem to justify to a certain extent this opinion. The author says: "It is of happy augury for Russia that its present ruler, after a sufficient period of probation, *should appear* to have made up his mind to grant his people this great safeguard (the introduction of elective representative institutions) against corruption."

This study of the court of an absolute monarch comes to the following conclusions as to an autocratic form of government. "The autocrat is very rarely a man of business. . . His evolution has been martial and not industrial. . . His instructors are necessarily courtiers, their object is to please their master." "Even assuming the autocrat to be well and carefully trained for his duties, endowed with intellectual gifts of rarest order, animated by the earnest desire to dedicate his life to the welfare of his country . . he would still be hopeless." "Autocracy is an anachronism. The better the autocrat, the more conscientious, sincere and strenuous he is, the more harmful must he be to his country."

SAMUEL N. HARPER.

University of Chicago.

Jackson, C. R., and Daugherty, Mrs. L. S. *Agriculture Through the Laboratory and School Garden.* Pp. 462. Price, \$1.50. New York: Orange Judd Company, 1908.

The plea for agricultural education in secondary schools, though manifestly such a fair and admirable one, has been long measured. With but few teachers, and no texts, the teaching of the subject was confronted by many obstacles which are only now beginning to be overcome. A work as painstakingly arranged and as carefully edited as this one is good evidence of the

general demand of our school curricula for this subject. The book is primarily the elaboration of the laboratory directions and notes of a Missouri normal school course and has grown to its present form after two revisions. It is a volume of four hundred and fifty pages, well edited and excellently illustrated by about one hundred and seventy cuts and halftones. The scope of the work is comprehensive; the soil, principles of animal and plant feeding, plant breeding and improvement, milk production and its care, are all efficiently treated by exposition and experiment. Explicit directions are given for the laboratory work, the author's aim being in every case to make the student discover his own facts whenever this is practicable. Facts and principles of geology, botany, chemistry and physics essential to an understanding of agricultural principles and processes are given. The discussions are so simple and clear as to make the book valuable in the private library as well as in the school.

ORREN LLOYD JONES.

Hillside, Wis.

Jevons, F. B. *An Introduction to the Study of Comparative Religion.* Pp. 283. Price, \$1.50. New York: Macmillan Company, 1908.

This work consists of a series of the Hartford-Samson lectures delivered before the students of Hartford Theological Seminary, by the author. In this study both the differences and the resemblances of various religions are discussed, and the points of connection between the lower and higher forms are emphasized. The history of religion is regarded as the experience of man in his search for God, the duty of the religious teacher is to continue man in the search, leading him from the lower to the higher beliefs.

Immortality, magic, fetichism, prayer, sacrifice and morality are dealt with in successive chapters. The influence of each belief upon the mind of the uncivilized and the semi-civilized is illustrated, as well as the manner in which Christianity may be practically connected with some of these religious ideas, forming from them a basis for its reception. On the other hand magic and fetichism are condemned as antisocial, and opposed to the religious instinct. The evolution of religious ideas and practices is indicated by tracing the influence of physical and psychical phenomena upon the savage, and his attempts to explain the same and to harmonize his being with such explanations.

In the chapter on morality, the author uses a strong chain of reasoning to prove that morality is based on religion, and not religion on morality. In the lowest stages of development, offences punished by the community were regarded as "offences against the gods of the community," rather than against man's laws. Justice has been evolved from "collective action," rather than "individual resentment" resulting in the taboo of the offender.

In the final chapter the plan of Christianity in the evolution of religion is determined. The individual exists as a member of society seeking com-